

Correspondence.

AN EXCURSION UNDER GROUND.

BY REV. EDWARD PATSON HANMOND.

(CONCLUDED.)

And now we seem to be approaching a city, for as we venture, like old Diogenes, to peep out of our tub, behold what seems to be a long street, lighted by gas on either side. A nearer view changes the city to the appearance of a Thames tunnel, stretching away into the bowels of the earth. Our mad train seemed to have spent its rage, and here with trembling joy we stopped. The dusky figures in attendance were ready to disengage us from our cramped position.

We were then invited to the parlor, a small room excavated from the solid rock, where we found cold water to refresh us, and comfortable seats. Here also were a thermometer and barometer; the latter serving as a detector of the hydrogen gas, which has proved, in many sad instances, a fell destroyer of the poor miners. The process of discovering the presence of this explosive gas, is very simple. The weight of natural air is known to be equal to 29 1/2 inches of mercury. And as pure hydrogen is lighter than common air, the presence of this gas diminishes the weight of the air, and this causes the mercury to fall in the tubes. As soon as the alteration is noticed, men are started in all directions to find the lurking enemy. The keen senses of these hunters soon discover his hiding place. No armed force with lighted torches is to do battle against this inexorable foe, for such would fall before him as though swept down by a Rodman gun. But here, as is often the case, it is found that a soft winning breath of air is more potent than an armed force—a fact which statesmen and generals thirsting for war and personal glory find it hard to learn. And so these miners, taught wisdom by the experience of others, use this means to expel the invader. A current of air, which is continually sweeping through the long galleries, is, by means of doors, turned from its course and brought to bear directly upon the poor man's deadliest foe. He suddenly finds himself unable to withstand the attack, and flies to the upper regions, or as Young might have expressed it had he been doomed to write his "Night Thoughts" in such a sub-mundane place.

"This mortal foe then quickly took his flight From out his subterranean abode, Up to the sublimary world above."

But we must leave thoughts like these and take up our little dim Davy's safety lamps, and proceed on our exploration. But first, we follow the example of our guides, and throw off part of our thick woolen garments, for we are to visit warmer climes. Bridget who, half an hour ago, was shivering with the cold, is now exposing her bare arms. Sure, she has no reason to be proud of such black sooty things.

We now proceed on foot along a narrow way, which reminds one not a little of the dark, dismal catacombs. We do not indeed, as there, behold on either side the mouldering or rather mouldered dust of men who trod the tessellated pavements of imperial Rome, but we see the enshrined forms of vegetable life dating so far back, that we shall not venture to say how many hundreds of thousands of years, ready at the magic touch of heat to throw aside its sable garb of mourning, and deck itself in gorgeous array of shining robes; the joy and delight of all beholders.

What marvellous changes has the earth undergone! This subterranean level where now we stand was once the surface of the earth. This vast storehouse of the richest fuel, stretching away many miles in every direction, has been transformed from a luxuriant growth of vegetation, which once waived beneath the open canopy of heaven; but now the sand of the ocean mingled with the calcareous animal deposits, have entombed all that life and beauty 1800 feet below the sunlight of heaven; and the peaceful river flows over it, rolling its waters to the sea. Thoughts like these filled our minds as we threaded our way through the narrow passages which, horizontally more confined, caused us often to stoop. There, instead of the large horses, we found the small Shetland ponies, driven by boys. I noticed a number of sears on one of these boys; he told me his pony sometime before had run away with him and nearly killed him. This made us the more thankful that our iron horse had not succeeded in dashing us in pieces as he seemed so strongly inclined to do. After walking a mile or so, we found ourselves among the picks. Here we seated ourselves, in a heated temperature of 86 degrees. And now the sharp picks, wielded by skillful hands and brawny arms, plunge into the bed of coal, each stroke bringing down large masses, which broke in small pieces as they fell. A few strokes at the bottom of the seam caused the whole incumbent mass to come tumbling down before us. And these hevers put forth such exertions that the perspiration streamed down their uncovered sooty skins, giving them the appearance of striped hydra-like figures. Each of us took the pick and brought down a small specimen of the coal. Upon ours we found a beautiful impression of a large serrated leaf.

On our way back we noticed the stables. In them were one hundred and ten horses, condemned to this life of drudgery under ground, never more to see the sunlight. The sight of these poor creatures, many of them already

blind from so long absence from the light, could not but awake our compassion. On some of them I discovered sad wounds and scars, showing the need of the visual organs of the owl to help them to find their way in these murky recesses. But plenty of provender and soft beds seemed to make them contented and in good condition.

After suffering not a little from the heat and bad air in the remote branches, we were glad to get back into the passages through which, by the force of steam, were driven copious draughts of fresh air. On reaching the inclined plane we were invited again to engage ourselves in the *Diogenean machine*, and the train, at a signal from the conductor, sprang away up the hill. Our minds were in a more composed condition, and we were in a state to hear more and fear less than during the descent. We were indeed glad to learn that there was no possibility of the train breaking away as we had previously feared, for the moment the conductor discovers any tendency of such a kind, he pulls a rope which lets fall an unusual kind of brake which immediately checks all further progress. Had we known that before, we would have had a far more agreeable ride downward.

We also found that, by an ingenious contrivance, our descent down the perpendicular shaft was far less dangerous than we had supposed. Posts of wood are fixed on opposite sides of the shaft, which serve as guides, along which the apparatus for lifting the coal smoothly glides. Now to prevent death, which was formerly so frequent in cases of the rope breaking, there is at the top of the cage an apparatus of iron clasps, so arranged that the moment the rope breaks they seize upon these upright posts. By means of these strong iron clasps the whole cage with its contents, weighing upwards of two and a half tons, is held fast till succour is afforded. Of the ten hundred deaths annually, which for the last twelve years have been averaged to occur, nearly one-ninth of all have been occasioned by the breaking of the rope, and the consequent precipitation of the cage and all its contents to the bottom.

Throughout we found that the most safe and cautious plans had been adopted in regard to all the arrangements. When the cage has nothing on it but coal, it goes up and down with the utmost rapidity. It plunges to the bottom like an avalanche; but the pulling of a small bell indicates to the engineer when a living cargo is on board, and then much more caution is used. It was a matter of curiosity to us to know how the horses were ever taken down, and we learned there was another shaft through which ascended, with great rapidity, all the smoke, gas, and heated air. This shaft is much longer, and also descends at once to the level of 1800 feet, thus superseding the necessity of an inclined plane. It is by this shaft the doomed horses are committed to their doleful prison.

The sinking of the smaller shafts began in 1826, and was carried on for ten years, at an expense of \$500,000. Strata of magnesian limestone, sandstone, and then beds of coal were drilled through before reaching the great seam. During the first few hundred feet, springs of water occasioned much trouble. One poured in water at the rate of 300 gallons per minute; but an engine of 200 horse power soon drank it up. There is no trouble from that source now, there seem to be no streams of water at so great a depth. And although this vast mine is within half a mile of the ocean, and so might awaken expectations that some of its mighty waters would contrive to force an entrance, such an event has never yet occurred.

In that murky cavern of industry 1000 men are employed, and send daily to the surface 1000 tons of coal to be sent all over the world. At the office we were shown by Mr. —, who had accompanied us most kindly in our three hours' dark journey, a map of the mine with all its ramifications. By that we saw that numerous pillars of coal are left to support the superincumbent masses. Among other curiosities we were invited to look into a glass, covered on one side with quicksilver. There we beheld four individuals of color. On closer inspection we found the features of the portraits before us to resemble our own, but black. As we looked we could congratulate ourselves that our color was less than "skin deep," and that an abundant supply, or rather application, of water would soon allow us to see ourselves in our native complexion again.

It was an excursion long to be remembered. Strange as it may seem in scenes so contrary, the sights we saw that day in the dark bosom of the earth, awoke feelings of the sublime that made my frame quiver, emotions akin to what I had experienced a few weeks before, when, standing high up among the Bernese Alps, I gazed upon the shining glaciers glistening in the sunlight and snow-capped peaks piercing the sky full 14,000 feet above the level of the line of the sea.

THE LONDON QUARTERLY REVIEW, MCCCXXXIV, April, 1865.—Contents: Galleries of the Louvre; Classical Learning in France; the Great Printer Stephens; Sir Edward Bulwer Lytton's later Novels and collected Poems; French Education; Our Ships and Guns, their Defects and the Remedy; Bishop of London's Fund; Clerical Subscriptions; Travels in Central Asia; Libel and the Freedom of the Press; Parliamentary Reform.

A QUIANT OLD PURITAN

RALPH VENNING.

BY E. H. GILLET, D. D.

In the days of the Long Parliament, when the press was flooded with political pamphlets, and party spirit raged with such intensity, it is a relief to meet with a religious pamphleteer like Ralph Venning. We know but little of his history. We are told indeed that he was educated at Emanuel College, Cambridge, and that he was a popular preacher in London, ejected for his non-conformity in 1662. We are told also that a large number of his parishioners were very poor, and that he collected each year several hundreds of pounds for them; that he had indeed a remarkable gift in opening the purses of men not reputed to be liberal, and that after a toilsome ministry he died March 13th, 1673. But this is nearly all that we know of him except from his writings.

That he was a man of some disjunction in his day is plain from the fact that in 1654, and again in 1657, he was called to preach before the Lord Mayor and Aldermen of the city of London. That he was no bigot either for Presbyterian or a rigid Calvinist, and that he disliked separatists on one side and anti-nomians on the other, is manifest from his treatise, "The New Command Renewed; or, Love One Another;" and that he was one of the quaintest of the old Puritans is evident from a glance at his "543 orthodox and miscellaneous Paradoxes." We may fairly surmise, from a perusal of these, that when stern Puritanism did not check his humor, he was an inveterate punster. Even in his less studied productions he abounds in antithesis, and he can scarcely present a clearly defined thought without first crystallising it in paradoxical angles.

In his "New Command Renewed," we meet with abundant instances of his quaint antithesis. "A cart may break ice, but it doth abide ice still; but the sun doth melt it out of itself." "Could God be comprehended by our reason, we might think it reason to think he were not God." And again, "Men do now-a-days by opinions as many do by their clothes. Some will keep to their grandfather's habit and fashion; others, as changeable as the moon, think they are never in fashion, unless they be ever changing fashions. Some cannot like a truth because 'tis not of ancient standing; others like it because it is of yesterday. Some can reverence none but gray-haired opinions; others like none but youthful and smooth-faced ones."

In one of his sermons before the Lord Mayor, he describes the hypocritical Pharisees. "They speak like angels of light, but they act like angels of darkness. They defy the devil in words, but defy the devil in works." In the preface to his other sermon, he says of it, "it hath more of heart than art (imagining an Englishman pronouncing the words) more of affection than affectation." He speaks of it as "honestly, yet I hope wholesome," and adds, "the less man appears in it, the more God may appear by it." In setting forth the context, "nevertheless I have somewhat against thee," he says, "a man's praise is ever the less when he is praised with a nevertheless. To commend with a but is but to discommend. To say such a man was a meek man, was a humble man, is not a praise, but dispraise. Praises with exceptions are little better than disparagements."

In his other writings we meet continually with this same studied antithesis: "Men do not care so much for the opinions they hold, as for what they hold by their opinions." His Orthodox Paradoxes, setting forth what the Christian believes, are all in the same vein. So also in his "Canaan's Flowings; or, Milk and Honey." Many of the sayings which comprise these are rather quaint than profound. They betray ingenuity rather than wit. Among them are not a few like the following:—"He is not so much a fool who hath no wit to use, as he that doth not use the wit he hath." "Wise men, when they have not opportunities, will make them; but fools will not take opportunities when they have them." "It is better to beg one's bread with Lazarus on earth, than to beg one's water with Dives in hell; better to be tormented with sores in this world, than to be sorely tormented in the world to come; better to go from Dives' door to Abraham's bosom, than from Dives' table to the devil's dungeon." Sometimes the punster vies with the philosopher, if even the wit does not get the better of the sage. "Many discourse and dispute more for faction than satisfaction, and hence come to many fractures." "God many times awakens them at a sermon, who came to sleep at a sermon, so that (I speak it seriously) God takes them napping." "Men's preaching is but voices without power, but God's, power without voice; man's word without work, God's, work without word; man doth but speak, God speaks and doth."

It might be expected that one who had proved himself so eminent in these methods of expression should sometimes, at least, give us sententious thoughts in other forms. We find, indeed, many a paragraph which abounds with homely illustrations and striking proverbs. "A small error was soon espied in certain pictures of Apelles, when a thousand excellent touches were not observed. One hour of eclipse cansteth the sun to be more gazed on than a thousand fair days. Those soldiers who followed Caesar's triumph published his vices, but concealed his virtues. But let us say to one another, as Queen Elizabeth said

to the Lord Burleigh, Sit down, my lord, we make much of you, not for your bad legs, but for your good head. Let us make much of each other and sit down together, not because there is badness in the feet, but because there is goodness in the head and heart."

Judging Venning from his writings, we infer that he must have been a genial companion; that he could enjoy as well as any cavalier of his day a hearty laugh. He knew how to combine wit and wisdom, and his eminent charity to the poor was, we believe, no abnormal development of a broad humanity. His works are a mine of jewels, few of them indeed of the most rare and precious kind, but still lustrous and often brilliant. If there are few diamonds, there is plenty of quartz, topaz, and beryl. His "Heathen Improved; or, The Gibbonites bearing of Wood and drawing of Water for the Sanctuary," contains one hundred and twenty-five anecdotes from classic story, ingeniously spiritualized for Christian edification. Though evidently no great scholar, his reading was extensive, and his affluence of quaint expression something wonderful. Almost the only fault we find with him is that his "milk and honey" are too abundant. We should prize his writings the more for a fate like that of the sybil's leaves.

MINISTERIAL RELIEF FUND.

MR. EDITOR.—The Annual Report of the Ministerial Relief Fund, with the resolutions of the General Assembly thereon, will soon be in the hands of the brethren, who are earnestly requested to read and consider the same. Application for aid from the fund are fast increasing, while contributions from the churches come in slowly. Many new applicants have made appeals for help within the last few weeks, to relieve whom several thousand dollars are now needed. Among these applicants are several ministers, whose ages respectively are—eighty-four, seventy-nine, two of them about seventy, and others between fifty-six and sixty-three years. All these disabled fathers have labored faithfully in the ministry from the days of early manhood, and continue to retain high reputations for piety.

Recent appeals for help have come also from seven widows of deceased clergymen, who have in the aggregate sixteen orphans, dependent for support on the daily labors of these widowed mothers.

It is in behalf of these new cases that immediate contributions are asked from the churches, and also from individuals who have the means and the disposition to relieve from embarrassment and suffering some of the wretched poor to be found among the people of God. While this call for money is prompted by the pressure now felt by the treasury of the Relief Fund, it should not be forgotten that applications for aid will continue to increase, until suitable provision is made for all our indigent, disabled ministers, and also for the needy widows and orphans of ministers deceased. But to accomplish this Christian object it will be necessary that pastors and churches respond favorably, and at an early date, to the following; among other recommendations of the General Assembly on this subject:—

"Resolved, That the attention of church members be directed to the straitened circumstances of many of our faithful ministers, who, having toiled for many years on small salaries, are now left in the decline of life without adequate means for the support of themselves and families."

Funds may be sent to JOHN C. FARR, Esq., Treasurer, 324 Chestnut street, or to Rev. CHARLES BROWN, Secretary, 1334 Chestnut street.

HOW SHALL THE SOUTH BE REGENERATED?

The American Sunday-school Union invites the attention of all Christians, philanthropists, and lovers of their country to the following letter from the Rev. H. C. Trumbull, senior chaplain in the Army of the James. From his long experience in the Sunday-school work, and the knowledge gained from his connection with the army for the past four years in the more Southern States, he is fully qualified to speak authoritatively upon the subject. The American Sunday-School Union is ready and willing to go forward in this great work, but its present resources are not adequate to so great a service, and it earnestly appeals to the Christian public to supply it with the funds, for the employment of missionaries, and to furnish the necessary books to carry on the work successfully. Contributions for this object may be addressed to L. Knowles, Treasurer, No. 1122 Chestnut Street, Philadelphia.

NEAR RICHMOND, VA., June 3, 1865. MR. DEAR SIR.—May I ask you what the American Sunday-school Union is doing for the children of the South?

Besides hundreds of thousands of young blacks, just freed and privileged to gather, as they are glad to, to receive religious instruction, there are white children almost without number, now quite destitute of spiritual care and teaching. Many a church organization has been broken up by the war. Many a wayside edifice has been destroyed by artillery, or pulled down to supply material for soldiers' winter-quarters. Many a Sabbath-school has been scattered, its teachers entering the army, its scholars flying as refugees. There are wide wastes now where were pleasant sanctuaries and prospered communities but a few years since. Even those schools in large centres which have been continued the past four years are in sad need of libraries, singing and question books, and children's papers. I visited last Sabbath the school of one of the wealthiest churches in Richmond, where the superintendent informed me that of the singing books which the

scholars used there were probably not more than three copies in all the school.

The American Sunday-school Union can now do a work in the South that can hardly be undertaken by any other agency. Long deserted homes are being reoccupied, children are returning to their old haunts, and communities are resuming the arts of peace. But sanctuaries will not open themselves, and many of the more active men of the church have fallen in war, while there is poverty among those who remain. There are more of the little ones than ever before, but not a few of them are orphans, and unless outside help is given, the Sabbath-schools will not yet be revived or well sustained. Your missionaries can visit city and country, can aid old schools which have never been suspended, can reorganize those which were for a time abandoned, can gather new ones where none ever existed, although long needed, and at the same time prosecute the incidental work of Bible distribution, and colportage which they perform to such advantage.

You should have a missionary in every county of each Southern State. There is no obstacle to your work. The people will welcome those whom you send. Orphans of war and freed blacks can all be reared by you. If you do your part, by God's blessing the songs of children will soon be heard where so lately sounded the roar of battle, and the throbbings of grateful hearts shall be in place of the clash of hostile arms.

I believe that in no way can the South be more thoroughly regenerated, its moral tone more surely improved, and all classes in it better fitted for their new duties and responsibilities than by gathering the children and youth in places of religious teaching, and endeavoring to train them in ways of loyalty and faith. I hope you realize the work which awaits the operations of your Society, and that means will be given you commensurate with your opportunities of usefulness and your desire to accomplish good.

Very truly yours, H. CLAY TRUMBULL, Chaplain Tenth Conn. Vols. M. A. WURTS, Esq., Secretary of Missions, American S. S. Union, Philadelphia.

THE PRESBYTERIAN CHURCH ON INTemperance.

TESTIMONY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA, ON THE SIN, THE EVILS, AND THE REMEDY OF INTemperance.

The Assembly of 1812 urged upon "all the ministers of the Presbyterian Church in the United States to deliver public discourses," "on the sin and mischief of intemperate drinking;" "pointedly and solemnly to warn their hearers, and especially members of the church, not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it;" at the same time enjoining on church sessions to purge the church of a sin so enormous in its mischief, and so disgraceful to the Christian name.

The Assembly of 1818 took the position, that "the crime of drunkenness" "may be opposed more successfully by prevention than in any other way." They enjoined, therefore, "the officers and members of our Church to abstain even from the common use of ardent spirits."

The Assembly of 1827 pledged "the Presbyterian Church in the United States" to the work of co-operating "with their Christian brethren of every denomination, together with every other friend of our country and of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country, relative to the intemperate use of intoxicating liquors;" and they "recommended the presbyteries and congregations under their care to co-operate with the friends of the American Society for the Promotion of Temperance," then recently formed, "in extending its principles throughout the country."

The Assembly of 1828 were so deeply impressed with a sense "of the exceedingly heinous nature of the sin of intemperance in the use of ardent spirits, as in direct opposition to the authority and moral government of God;" and "of the great guilt that rests on the Church in this matter, not merely from so many of her members participating in it, while others, with thoughtless insensibility, minister the means of indulgence to its deluded victims; but especially in having greatly failed, as the light of the world and the salt of the earth, by her instructions, her examples, her prayers, and her vigorous efforts every way to stay the plague;" that they appointed "a day of fasting, humiliation, and prayer, with special reference to this sin." They commended the Presbyteries for "resolving," most of them, "not only to discontinue and discountenance the use of all kinds of spirituous liquors, but to form associations" for the purpose; and they did "earnestly entreat all the members of our Church, by every humane, patriotic, and Christian feeling, to unite in these or similar measures."

The Assembly of 1829 unanimously resolved, "that they cordially approve and rejoice in the formation of temperance societies on the principle of entire abstinence from the use of ardent spirits." That "especially do they grieve and wonder that members of our churches, in view of an evil so desolating, and so awful in its prospective bearings on all the interests of our country, should not only take no part in the exertions of their brethren and fellow-citizens against intemperance, but, by using and trafficking in ardent spirits, be actively engaged in promoting it." And "that they earnestly recommend" "that all members of the churches adopt the principle of entire abstinence from the use of ardent spirits."

The Assembly of 1830, having repeated this recommendation in still more emphatic terms, took occasion also to express their "very deep regret that any members of the Church of Christ should, at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus, as far as their influence extends, counteract the efforts now making for the promotion of temperance." "So many appalling facts," they say, "have been presented, so powerful an impression has been made upon the public mind, that no member of the Church can use or vend spirituous liquors without prejudice to the cause."

The Assembly of 1832 declare, that "it is now a well-established fact that the common use of strong drink, however moderate, against the influence of the Gospel. Consequently, wherever total abstinence is practiced, a powerful instrument of resisting the Holy Spirit is removed."

The Assembly of 1833 speak of it as "cause for the bitterest lamentation," "that some of the members of our churches, instead of aiding those who have bound themselves by solemn pledges to abstain for ever from this poison of body and soul, continue its use, its sale, and its manufacture."

The Assembly of 1834 "resolved that the traffic in ardent spirits, to be used as a drink by any people, is, in our judgment, morally wrong, and ought to be viewed as such by the churches of Jesus Christ universally." "It is earnestly hoped," they say, "that the time is not far distant when the light shall shine with such distinctness on this subject, that no Christian will be able, in good conscience, to make, vend, or use ardent spirits as a drink, and when no person will apply for admission to the communion of the Church who has not himself become an example of the total abstinence which we urge and commend."

The Assembly of 1835 affirm, that "public sentiment seems to be settling down into one almost unanimous position, namely, that the use of ardent spirits as a common drink, and the traffic in it, are immoralities not to be countenanced by the Church of Christ. Here," they add, "let us take our stand, and, by divine assistance, endeavor, as speedily as possible, to purge the Church from this deadly infection. Let the broad banner of Total Abstinence from inebriating drinks be one, under which the followers of Jesus shall, by their own personal examples at least, be found to rally."

The Assembly of 1837 say, "it is with the utmost surprise and pain that we learn, from the reports of two or three Presbyteries, that some of their members, and even ruling elders, still manufacture and sell ardent spirits." "No church can shine as a light in the world while she openly sanctions and sustains any practices, which are so evidently destructive of the best interests of society."

The Assembly of 1840 "recommended to all the members of the churches under their care, to be found the fast, unfinishing, and active friends of temperance; abstaining from all forms and fashions which would countenance, to any extent, the sin of intemperance; avoiding even the appearance of evil; disentangling themselves from all implication with the traffic and manufacture; and especially presenting in their whole lives a standing and unvarying exemplification of the only true principle of temperance—total abstinence from every thing that will intoxicate."

The Assembly of 1846 "earnestly recommended to the ministers, elders, and communicants within their bounds, to unite with all benevolent Christian associations and individuals, in all reasonable efforts to promote total abstinence from all intoxicating beverages."

Passing over the testimonies of the Assemblies of 1853 and 1854, on the iniquity of the traffic in intoxicating liquors, as less explicit, we come to the action of the Assembly of 1855. They declare it to be their opinion, that "laws prohibiting the sale of intoxicating drinks can interfere with the rights of no man; because no man has a right, of any name or nature, inconsistent with the public good, or at war with the welfare of the community; it being a well-known and universally acknowledged maxim of law, that 'no man has a right to use his own to the injury of his neighbor.'" In accordance with this opinion, they "earnestly recommend to the ministers and congregations in our connection, and to all others, to persevere in vigorous efforts until laws shall be enacted in every State and Territory of our beloved country, prohibiting entirely the traffic which is the principal cause of the drunkenness, and its consequent pauperism, crime, taxation, lamentation, war, and ruin to the bodies and souls of men, with which the country has so long been afflicted."

Omitting the testimonies of the Assemblies of 1860 and 1861, as too general for special remark, we close this long array with the action of the Assembly of 1864: "Resolved, That this Assembly, looking with interest and concern upon the condition of the Temperance Cause throughout our land, reiterate the sentiments and recommendations of former Assemblies, and calls upon its ministers and the members of its churches to renew their efforts in this direction, and especially to refrain from the use of cider, beer, and ale as a beverage, and also from the manufacture and similar use of domestic wines."

Thus uniformly, for a long series of years, with growing and deepening conviction of the truth of the great principles on which the Temperance Reformation is based, the Presbyterian Church in the United States of America, represented in General Assembly, has borne the most decided testimony in behalf of these principles. With one mind and one heart, they affirm the immorality of a traffic which fills the land with wretchedness, and that, more than war, or famine, or pestilence, fills the grave prematurely with miserable victims. With one mind and one heart, they testify against those social customs which tend almost invariably to the formation of intemperate habits—against the use, however moderate, of all intoxicating drinks. With one mind and one heart, they affirm that the only safeguard, for the individual and the community, against the prevalence of these terrible evils, is found in an inflexible adherence to the principle of Total Abstinence from all that can intoxicate, and this principle they enjoin, by the most solemn and awful considerations, on all their ministers and people.

This Testimony, as herein recited, was reaffirmed by the General Assembly of 1865, and ordered to be published in the Appendix to the Minutes.

OUR YOUNG FOLKS. An Illustrated Magazine for Boys and Girls, No. 7. July, 1865. Contents: Freddy's New-Year's Dinner (with an illustration); The Model Young Lady (with an illustration); The Fish I Didn't Catch (with an illustration); How our Great-grandfather was Killed (two illustrations); A Complaint; Lessons in Magic, IV. (two illustrations); Farming for Boys, VI. (with an illustration); Our Dogs, V. (with an illustration); The Little Prisoner, IV.; Winning his Way, VII.; Afloat in the Forest, VII. (with an illustration); The Night-Moth; Round the Evening Lamp, (four illustrations).